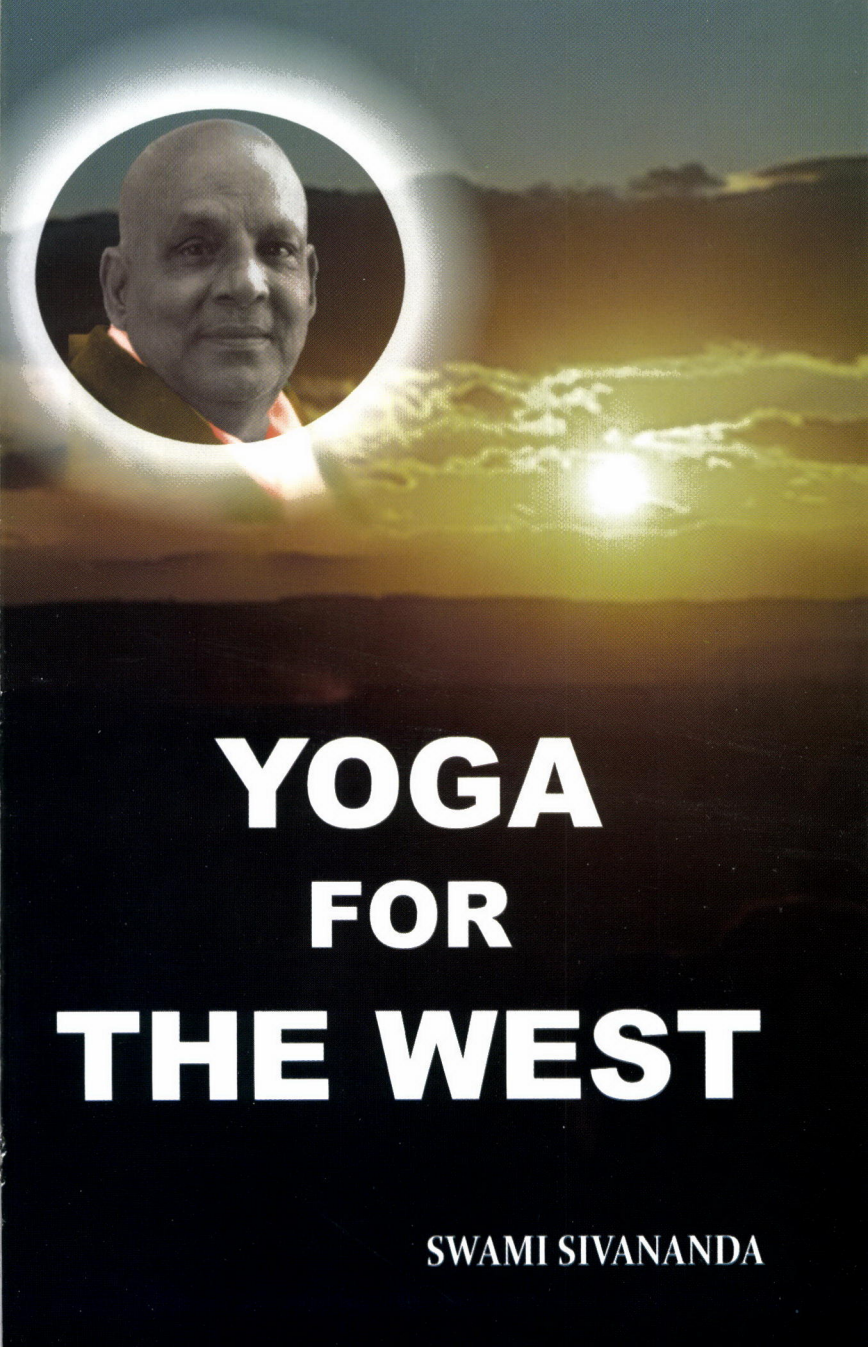
YOGA
FOR
THE WEST
SWAMI SIVANANDA

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Sri Swami Sivananda

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SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a 'World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

OM

Dedicated to

THE SPIRITUAL ASPIRANTS

THE WORLD OVER

OM

8th May 1945.

Beloved aspirants,

Meditation is the only way for attaining immortality and eternal bliss. Meditation destroys all causes of sorrow and pain.

Regular meditation makes the mind calm and steady and opens the avenues of intuitional knowledge.

Without meditation you cannot attain the knowledge of the Imperishable.

Therefore meditate regularly and attain Self-realisation.

Sivananda

PUBLISHERS' NOTE

The word Yoga comes from the Sanskrit root "Yuj" which means "to join." Yoga is the science that teaches us the method of uniting the individual soul with the Supreme Soul, of merging the individual will in the Cosmic Will. Yoga is a perfect, practical system of self-culture. It is the discipline of the mind, senses and the physical body. It helps the student to attain perfect concentration of the mind, ethical perfection, moral excellence and spiritual calmness. Real Yoga is the attainment of the highest divine knowledge through conscious communion with God. Yoga transmutes the unregenerate nature of the student and raises him to the highest state of Divine Glory and Splendour. It bestows on him increased energy, vitality, vigour, longevity and a high standard of health. It brings a message of hope to the forlorn, joy to the depressed, strength to the weak, and knowledge to the ignorant. It kills all sorts of pain, misery and tribulation. By the practice of Yoga one can turn out efficient work within a short space of time and attain full success in every walk of life.

The present work, "Yoga for the West", is meant not only for the Westerners, but also for all true seekers in the path of Yoga. This book is bound to quench the

spiritual thirst in thousands of souls all over the world. It will be observed from a glance through theses pages that this book brings Yoga within the reach of all, dispels wrong notions of Yoga as a Mystery of the Recluse, and awakens every man and woman to the truth that Yoga is the way of life.

—THE DIVINE LIFE SOCIETY

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1st April 1953.

Dr William Lusk,

London.

Discipline the body, the senses, and the mind. This is the first step towards God-realisation.

Stick to Ahimsa, Satyam and Brahmacharya, if you want to evolve quickly in Spirituality.

Practise meditation regularly. Dive deeper and deeper in the recess of your heart and work yourself in the Eternal Atma.

May God bless you,

Sivananda

THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Satchidananda
(Existence-Consciousness-Bliss Absolute).
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred,
anger and jealousy.
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

—Swami Sivananda

YOGA FOR THE WEST

Chapter I

THIS IS YOGA

Yoga is an exact science. It is a perfect, practical system of self-culture. It is the discipline of the mind, senses and the physical body. It helps the student to attain perfect concentration of the mind, ethical perfection, moral excellence and spiritual calmness. It is the master-key to unlock the realms of Peace and Bliss, Mystery and Miracle.

Yoga does not consist in sitting cross-legged for six hours or stopping the beatings of the heart or getting oneself buried underneath the ground for a week or a month; these are mere physical feats. Real Yoga is the attainment of the highest divine knowledge through conscious communion with God. The word Yoga comes from the Sanskrit root "Yuj" which means "to join." Yoga is the science that teaches us the method of uniting the individual soul with the Supreme Soul, of merging the individual will in the Cosmic Will.

Yoga transmutes the unregenerate nature of the student and raises him to the highest state of Divine Glory and Splendour. It bestows on you increased energy, vitality, vigour, longevity and a high standard of health. It will infuse in you a sense of security, a new

strength, confidence and self-reliance. Yoga brings a message of hope to the forlorn, joy to the depressed, strength to the weak, and knowledge to the ignorant. It kills all sorts of pain, misery and tribulation.

By practice of Yoga you can turn out efficient work within a short space of time, resist temptations, remove disturbing elements from the mind and attain full success in every walk of life. Through the practice of Yoga you can control the subtle forces within the body and command nature. You can unfold all your latent faculties and develop physical, mental, supernatural and divine powers. The whole mystery of Nature will become an open book to you. You can live in the Eternal Light and Glory of God.

Chapter II

GOD EXISTS: THE PROOFS

You always feel "I exist." You can never deny your existence, can you? So, denying your existence is quite absurd and illogical. Existence is God. Though you are finite, you are capable of having an idea of the most perfect Being which fills all space. This idea of infinite Being can arise only from an infinite Being. Hence Infinite or God exists. This is the ontological proof of the existence of God or Truth.

You can doubt the existence of your own self and God. But the doubter or denier always exists. The existence of the doubter is God or Brahman. You cannot think of a changing thing without thinking of something which is unchanging. Forms are finite. You cannot think of a finite object without thinking of something beyond, without thinking of the Infinite. This is the teleological method of proving the existence of God.

In this world of phenomena there is cause for everything. The law of cause and effect operates. There must be cause for this world, the effect. But you may say that this cause of the world may be the effect of some other cause. But you cannot stretch this kind of argument without ending it in infinite regress. A cause-

less ultimate Cause must be admitted in order to avoid logical fallacy. The causeless Cause is God, the creator. This is the cosmological method of proving the existence of God.

There are beauty, intelligent beings, luminosity, law, order, harmony in spite of apparent disorder and disharmony. There must be an Omniscient, Omnipresent, and Omnipotent Being who governs and controls this vast universe. This is the theological method of proving the existence of God.

There is a display of intelligence in every inch of creation. The Divine Hand is operating everywhere. Can my brother, the psychologist manufacture a mind? Can the scientists explain whence the laws of nature are? It is obvious that ever since the beginning of creation some miraculous and mysterious power has been at work. You can call this "Mysterious Power," or "Father in Heaven," "Jehovah " "Allah," "Substance," "Essence," "Brahman," "Ahur-Mazda." Know Him, and all Power and all Knowledge shall be added unto you. Meditate. Realise.

Chapter III

NATURE OF GOD

There is a living, unchanging, eternal Consciousness that underlies all names and forms, and that holds all together. That is God. God is the unseen Seer, the unheard Listener, the unthought Thinker, the unknown Knower. Unseen, He helps you with faithful hands. Unheard, He hears your speech. Unknown, He knows your thoughts. He is Absolute Power and Infinite Awareness. He is the Eternal behind all instabilities, the Supporter of all functions and phenomena.

God's Will expresses itself everywhere as Law. The laws of gravitation, cohesion, relativity, cause and effect, the laws of electricity, chemistry, physics, all the psychic laws are expressions of God's Will. Whatever reality is in existence by which all this universe of appalling immensities subsists is God. Beauty, Wisdom, Love, Goodness, Peace, and Bliss are the attributes of God. He is Light and Truth, the Fountain-Source for all Energy. Meditation on the Omnipotent Lord is a dynamic method for augmenting one's energy, strength and power

Whether you accept the existence of God or not, He always exists. He is at once immanent and tran-

scendent, manifest and unmanifest. He is closer to you than your breath and nearer to you than your hands and feet. Realise the supreme fact of the Lord's Omnipresence in sound, colour, form, taste, smell and in every inch of His creation.

God is beyond the reach of the senses, but you can realise Him, know and feel Him, here and now. The taste of an apple can never be made known to one who has not himself tasted it; even so, the nature of God cannot be known without direct intuition or realisation. Knowledge of God is the ultimate cure for all evils and sufferings of life. God is the supreme panacea for all your weaknesses, unhappiness and limitations. He is boundless Grace and illimitable ocean of Mercy, the rock-basis and goal of all beings. Seek Him. Realise Him. Only then can you be Perfect and Free.

Chapter IV

THE GOAL OF LIFE

The Goal of life is God-realisation. All sorts of fear, miseries, and troubles will melt away when the knowledge of God dawns. Form a strong habit of remembering God at all times. Be balanced in pleasure and pain, heat and cold, praise and censure.

Friend! Is there not a higher mission in life besides the daily round of official duties, eating, drinking, gossiping and sleeping? Is there not any higher form of eternal happiness than these transitory and illusory pleasures? Is there not a more dignified life than the sensual life? How uncertain is life here! How insecure is your existence on this earth-plane beset with various kinds of fear? How painful is this mundane life? Should you not attempt diligently now to reach a divine place—the immortal abode of your original sweet home of pristine purity and divine splendour, where there is eternal sunshine, absolute security, perfect peace and where there is neither disease nor death nor want?

Aim high! To become an advocate, or a doctor, or an engineer, or a millionaire is the height of your ambition. Can this give you real freedom? Do you not like to attain perfection? Do you not wish to achieve the

summum bonum of existence? Be bold and struggle for higher things.

The so-called cultured and educated people also have no idea of introspection, meditation and spiritual practices. They develop their intellects, earn money, hold some rank and position, get vain and empty titles and honour, and pass away from the scene without attaining knowledge of the Self or the Goal of life. Is this not really sad? Is this not highly lamentable?

Soar high always in the realms of diviner pursuits and higher spiritual knowledge and realise the Lord of Life, Love and Joy: this, indeed, is the Goal of Life.

Chapter V

WHAT DOES YOGA TEACH YOU?

Yoga teaches you the truth that every one has within oneself various potentialities and capacities. Man has within himself tremendous powers and latent faculties of which he has really never had any conception. He must awaken these dormant powers and faculties by the practice of Yoga. You can transmit your powerful, soul-stirring, beneficial thoughts to others; because, Yoga tells you, you are an image of God, nay, you are God Himself. The inner essence in you is Omnipotent. The moment the veil of ignorance enshrouding you is rent asunder you will shine in all the Splendour and Glory of the Effulgent Reality.

Everyone of you is a power in yourself. You can influence others. You can radiate joy and peace to millions upon millions of people far and near. You can elevate others even from a long distance. Take to Yoga-practice and awaken your dormant powers. Awaken yourself to the conscious realisation of the Divine Light in you. Let your neighbours actually feel how entirely a changed being you are, a superman. Let them smell the Divine Fragrance from you. A full-blown Yogi can never be concealed. His healing powers, his spiritual Purity, his all-embracing Love, his selfless ac-

tions, his magnetic personality will be felt by everyone with whom he comes in contact. Just as fragrant fumes emanate from scented sticks, so also sweet spiritual fragrance will emanate from the body of the Yoga-practitioner the moment he attains perfection in Yoga. There is a peculiar charm in his smile, and great power in his words emanating from his heart. He produces a very profound impression upon the minds of everyone he comes in contact with.

Within you is the hidden God, the immortal soul, within you is the inexhaustible spiritual treasure. Within you is the fountain of joy and happiness. Practise. Feel. Assert. Enjoy the Supreme.

Chapter VI

THE FIRST PART OF YOGA-PRACTICE

Purification of the mind is the first part of Yoga-practice. In everyone there are still various impurities of the mind. There are subtle evils lurking in the crannies of one's mind. Unless the barriers of subtle jealousy, subtle hatred, and evil desires are surmounted, one cannot attain the fullness of Knowledge, Enlightenment and Glory.

God-consciousness or communion with the Lord is the acme of the ethico-religious discipline of Yoga. Ethical development is more difficult than the attainment of intellectual eminence. The truths of Life, the Knowledge of God can only be grasped and attained by that Yoga student who possesses a pure and untainted heart. Conquer your internal and external nature. Fight against the dark antagonistic evil forces through remembrance of God and meditation.

Abandon all sorts of wrong beliefs, weaknesses, superstitions, wrong notions and ideas of impossibilities. Have a wide outlook on life. See God in everything, in every face. Give up all that is false and untrue. Lead a life of virtue and happiness. Stick tenaciously to your principles and ideals.

Live a simple, vigorous and active life. Melt all illusory differences. Destroy sex-obsession by constantly thinking of the Truth that is sexless and bodiless Reality. Cheer up your spirit. Have perfect trust in God. Be sincere. Serve all with love. Exert. Apply yourself diligently and ignite the spiritual dynamo within. You will have immortal Life, infinite peace and absolute Happiness.

Chapter VII

GUIDING LIGHTS

1. Love is the greatest force on this earth. It is the Power of the Soul. Develop it.

2. Mind is now annoyed and now quiet. Never yield to it. Be serene.

3. Sex-instinct is the greatest urge in human life. Sublimate it.

4. Equal vision is wisdom. All unnatural cravings and wild desires are enemies of peace and knowledge.

5. The best way to remove an evil trait is to think of the opposite virtue. Perfect yourself. Entertain sublime thoughts.

6. Be mild but firm; be gentle but bold; be humble but courageous; be simple but dignified.

7. Conquer all that is base in you. Let truth, justice and reason rule your life.

8. Greed is the root of all evil. Confusion and destruction are caused by greed.

9. Look at the veneer and glitter of the world! Fools are immersed in it! The wise are vigilant. Grow wise.

10. Cultivate a melting heart, the giving hand, the kindly speech and an impartial attitude.

11. Ignorance obstructs your true vision and deceives and degrades you. Destroy it.

12. The Lord is Omnipresent. Feel His Divine Presence everywhere. You need not despair.

13. Prayer that comes from a sincere, pure heart is at once heard by the Lord.

14. Spiritual evolution cannot be attained all at once by a miracle. Be dynamic and diligent in spiritual practices.

Chapter VIII

KEY TO PEACE

Behind this world show, behind these physical phenomena, behind these names and forms, behind the feelings, thoughts, emotions and sentiments, there dwells the silent witness, the immortal friend and real well-wisher, the World Teacher, the unseen Governor or Master, the unknown Yogi, the invisible Power of Consciousness. That is the only permanent reality and living truth. The realisation of this Supreme Being alone can give you absolute freedom and infinite peace. This present state of discontent, restlessness, discomfort and a sense of being ill at ease with oneself and one's surroundings is solely due to the loss of the companionship with the Immortal Friend within us.

Peace is within. Search for peace within the chambers of your own heart through one-pointed concentration and meditation. If you do not find peace there, you will not find it anywhere else. All unhealthy desires cause distractions of various kinds; and are, therefore, enemies of Peace. Give up all cravings, egoism, and unnatural longings. The man who is endowed with supreme faith in the Divine Principle and who has mastery over his senses quickly gets Highest Peace. The one

aim of life is the attainment of peace and not achievement of power, name, fame and wealth.

Peace is absolute serenity and tranquillity, wherein all the whims and fancies, day-dreaming and imaginations, moods and impulses, emotions and instincts cease entirely and the individual Soul rests in his own native, pristine glory in an unruffled state. It is not, of course, the temporary condition of mental quietude which worldly people speak of in common parlance when they retire for a short time to a solitary bungalow in a forest for a little rest. Peace is the realm of infinite bliss and eternal Sunshine, where cares, worries, anxieties and fears which torment the soul, dare not enter; where all distinctions of caste, creed, and colour vanish altogether in the one embrace of Divine Love and where desires and cravings find their full satiety.

Chapter IX

YOGIC HOME EXERCISES

Among all the systems of physical exercises Yogic exercises or Yoga Asanas stand unrivalled. The system of Yoga Asanas is the most perfect one. Ordinary physical exercises develop the superficial muscles of the body only. Yoga Asanas are intended for the thorough exercise of the internal organs, viz., liver, spleen, pancreas, intestines, heart, lungs, brain and the important ductless glands of the body which are called endocrine glands, viz., thyroid and parathyroid at the root of the neck, adrenals in spleen, pituitary and pineal glands in the brain, which play a very important part in the economy of nature in maintaining health, in metabolism and in nutrition of different kinds of cells and tissues of the body.

Regular practice of Yogic exercises even for fifteen minutes a day will give you abundant energy, muscular strength and nerve-power, a charming personality and a long life. Yoga Asanas will root out all chronic diseases and bestow upon the practitioner physical, intellectual and spiritual strength and power. The Yoga Asana practitioner is agile and nimble. He has a very elastic spine, a keen vigorous appetite and supple body. He laughs heartily, radiates joy, strength and vig-

our wherever he moves, accomplishes his aims, and is endowed with a peculiar glow in his face and eyes and possesses an alluring charm in smile.

Sirshasana (topsy-turvy pose) is a panacea, a cure-all, a sovereign specific for all diseases. It is the king of all Asanas. It is a powerful blood-purifier and nervine tonic. Ladies can practise this Asana with great benefit. Many uterine and ovarian diseases are cured. Sarvangasana keeps a healthy thyroid. It removes dyspepsia, constipation and other gastro-intestinal disorders of a chronic nature. It is useful in venereal and other diseases of bladder and ovaries. Paschimottanasana is a specific for corpulence or obesity and for the enlargement of spleen and liver. It increases the peristalsis of the bowels and removes sluggishness of liver, dyspepsia, belching and gastritis. Lumbago or stiff back and all sorts of myalgia and other diseases of the back muscles are cured. It cures piles and diabetes also. It is an excellent Asana. For the technique and benefits of these and various other Asanas consult my book "YOGA ASANAS".

Chapter X

THE SCIENCE OF PRANAYAMA

The Prana may be defined as the finest vital force in everything which becomes visible on the mental plane as thought. The word Pranayama, therefore means the restraint of vital energies. It is the control of vital energy which tingles through the nerves of persons. It moves his muscles and causes him to sense the external world and think his eternal thought. This energy is of such a nature that it may be called the *visviva* of the animal organism. The control of this force is what is aimed at by the Yogis by means of Pranayama. He who conquers this is not only the conqueror of his own existence on the physical and mental planes but the conqueror of the whole world. For, the Prana is the very essence of whole life, that subtle principle, which evolved the cosmic universe into its present form and which is pushing it towards its ultimate goal.

By controlling the motion of the lungs or respiratory organs we can control the Prana that is vibrating inside. He who disciplines and controls the breath will have good appetite, cheerfulness, handsome figure, great strength, courage, enthusiasm, a high standard of

health, vigour, vitality, intellectual capacity, memory-power and concentration of mind.

Sit on an easy pose or in the chair. Draw the air through the left nostril slowly. Retain the air as long as it is comfortable. Slowly exhale through the right nostril. Again, draw the air through the right, retain and exhale slowly through the left nostril. Repeat this six or seven times according to your strength and capacity. Go through my book "Science of Pranayama". You will know all the details of the technique of the varieties of Pranayama.

Chapter XI

SELF-CULTURE

An ounce of practice is better than tons of theory.

Health Culture: Eat moderately. Take light, simple and balanced diet. Avoid irritating food-stuffs and all kinds of strong stimulants. Practise Yogic Asanas or physical exercises 15 to 30 minutes every day. Take a long walk or play some vigorous games daily.

Energy Culture: Don't be garrulous. Observe silence for an hour daily, and for two to four hours on Sundays. Excessive sex-indulgence saps all your energy. Observe celibacy according to your age and circumstances. Restrict the indulgence.

Ethical Culture: Be sincere, straightforward and open-hearted in your talks and dealings. Be honest, sweet and noble. Control fits of anger by serenity, patience, love, mercy and tolerance. Forgive and forget. Adapt yourself to men and events.

Will Culture: Live without sugar for a week. Give up playing cards and going to clubs. Curtail your wants. Have plain living and high thinking.

Heart Culture: Share what you have with others. Remove selfishness. Doing good to others is the highest religion. Dedicate all your works to God. Serve all

without egoism. Feel the Divine Presence everywhere. Give up vanity, pride and hypocrisy.

Psychic Culture: Memorise some select passages from the Bible or the Bhagavad Gita. Attend religious meetings. Organise such functions on Sundays or holidays. Spend your holidays, when possible, in the company of pious, great and holy men.

Spiritual Culture: Go to bed early and get up at 5.30 a.m. Answer calls of Nature, clean your mouth and take a bath. Say your prayers and read holy scriptures. Practise concentration and meditation. Record your spiritual practices in a diary daily. Review it every month and correct your failures.

Chapter XII

MEDITATION

Meditation is the keeping up of an unceasing flow of God-consciousness. It is the flow of continuous thought of one thing or of God. All worldly thoughts are shut out from the mind. The mind is filled or saturated with Divine thoughts, Divine illumination, Divine presence, with sublime soul-awakening spiritual thoughts. Meditation is of two kinds—concrete meditation and abstract meditation. In concrete meditation the Yogic student meditates on the form of Lord Jesus, Lord Krishna, etc. In abstract meditation he meditates on the Self—his Inner Spirit.

When you meditate on Lord Jesus in the beginning, keep His picture in front of you. Look at it with steady gazing without winking the eye-lids. Forget the surroundings. Look at the parts of the Lord starting from the feet. Do this again and again for fifteen minutes. Do this practice for three months. Be regular and systematic in meditation. Fruits and milk will help mental focusing. Give up excess of meat-eating and alcohol. Go through my books on Meditation. If evil thoughts enter your mind while meditating on the divine attributes of God, on His omnipresence, His omnipotence, on His

Love, don't use your will-power in driving them. Be indifferent. They will pass away.

Deep meditation cannot come in a day or a week or a month. You will have to struggle hard for a long time. Be patient. Be persevering.

Meditation is a powerful mental and nervine tonic. The holy vibrations generated during meditation will penetrate all the cells of the body and exercise a benign influence on body and mind. The Divine energy will fill you. Regular meditation opens the avenues of intuitional knowledge, makes the mind calm and steady, awakens an ecstatic feeling and brings the Yogic student in contact with the source of all Life and Power or the Supreme Purusha.

Chapter XIII

YOGA MEDITATIONS—I

I am all-pervading Immortal Self	OM OM OM
I am diseaseless, deathless Soul	OM OM OM
I am pure, absolute Consciousness	OM OM OM
I am distinct from body and mind	OM OM OM
I am witness of the three states	OM OM OM
I am independent of body and mind	OM OM OM
My will is pure, irresistible and dynamic	OM OM OM
I am the master of my mind	OM OM OM
I am a centre of Influence and Power	OM OM OM
I am the master of my destiny	OM OM OM
My mind and body are my instruments	OM OM OM
I am omnipresent, omniscient and omnipotent	OM OM OM
I am Existence, Knowledge, Bliss Absolute	OM OM OM

Meditate upon the above-mentioned truths. Thou art Divine. Live up to it. You will be quite refreshed, renovated, vivified and will know that you are the Centre of All-Power and All-Knowledge when you realise: "I AM THE IMMORTAL SELF". Shake hands with the shrubs, fern and twigs. Develop friendship with all neighbours, dogs, cats, cows, trees, in fact with all nature's creation. Become one with the Spirit of the whole Universe and assert: "I AM THE ALL-PERVADING CONSCIOUSNESS".

Have a new angle of vision. You can change the destiny, work miracles and do wonders. Assert! Recognise! Become a Yogi and realise the ineffable Splendour of your Real Nature.

Chapter XIV

YOGA MEDITATIONS—II

Thou art Divine. Live up to it. Feel and realise thy Divine nature. Do not be discouraged when sorrows, difficulties and tribulations manifest in the daily battle of life. Yoga tells you, you are the Centre of All Power and All Knowledge. You will be quite refreshed, renovated and vivified when you realise: "I AM THE IMMORTAL SELF".

Learn the secrets of Nature. Conquer your mind. Conquest of mind will enable you to go to the Source of Soul-Power and you can realise: "I AM THE IMMORTAL SELF". Thou art invincible. Nothing can harm you. Grow. Expand. Build up all positive virtuous qualities. Tread the spiritual path and realise: "I AM THE IMMORTAL SELF", here and now.

Have a new angle of vision. You can change destiny, work miracles and do wonders. Assert. Recognise. Claim thy birthright now! "I AM THE IMMORTAL SELF". Meditate and realise the Truth. Proclaim everywhere, "I AM THE IMMORTAL SELF". The one thought "I am the Immortal Self" will neutralise all evil forces, the evil influences of all malevolent planets and will infuse in you courage and inner spiritual strength.

Thou art not this perishable body. Sin is only a mistake. Thy essential nature is Existence Absolute, Knowledge Absolute and Bliss Absolute. Develop the consciousness and realisation of the real "I" within you. This real "I" is the one common Consciousness, the spiritual thread that links all hearts. Smile with the flowers and the green grass.

Revolve these great truths in your mind and meditate upon them: "I am the Centre of all POWER AND TRUTH", "I am All-pervading Ocean of Light and Life", "I am all Bliss, all Purity, all Glory", "I am invincible, Eternal and Infinite", "I am the Reality of Reality which is the Eternal Now and the all-pervasive Here", "I am Changeless, Deathless, Absolute." Become a Yogi and realise the ineffable Splendour of your Real Nature.

Chapter XV

GUIDE TO MEDITATION

1. Have a separate meditation-room under lock and key. Never allow anybody to enter the room. Burn incense there.

2. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone yourself in communion with God.

3. Get up at 4 a.m. and meditate from 5 to 6. Have another sitting at night from 7 to 8 p.m.

4. Keep a picture of the Lord you love, and some religious books in the room. Place your seat in front of the picture.

5. Sit in a comfortable meditative pose. Keep the head, neck and trunk in a straight line. Don't bend either forward or backward.

6. Close your eyes and concentrate gently at the Trikuti, the space between the two eyebrows. Lock the fingers.

7. Don't use any violent efforts at concentration. Never wrestle with the mind. Relax all the muscles and

the nerves. Gently think of your Ideal or Lord. Silence the thoughts. Still the bubbling mind. Slowly repeat some elevating and inspiring prayer.

8. Make no violent effort to control the mind, but rather allow it to run along for a while and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind, but each time you try, it will come around to you in shorter time.

9. Have a background of thought, either a concrete picture of your Lord or an abstract background of the idea of Infinity. This will destroy all worldly thoughts and take you to the goal. Through force of habit the mind will at once take shelter in the background the moment you release it from worldly activities.

10. Again and again withdraw the mind from worldly objects when it runs away from the ideal and fix it there. This sort of combat will go on for some months.

11. When you meditate on Lord Jesus in the beginning, keep his picture in front of you. Concentrate gently with open eyes on the picture till tears trickle down your cheeks. Rotate the mind on the cross, on the chest, long hairs, beautiful beard, round eyes, and the various other limbs of his body, and the spiritual aura emanating from his head, and so on. Think of his divine attributes, various phases of his interesting life and the "miracles" he performed and the various "extraordinary"

powers he possessed. Then close the eyes and try to visualise the picture. Repeat the same process again and again.

12. Then close your eyes and mentally visualise the picture and rotate the mind on the different parts as you did before.

13. You can associate the attributes of God— omnipotence, omniscience, purity, perfection, etc., during the course of your meditation.

14. If evil thoughts enter your mind, don't use your will-force in driving them. You will lose your energy only. You will tax your will only. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will become more powerful. Be indifferent. Keep quiet. They will pass off soon. Or substitute good counter-thoughts (Pratipaksha-Bhavana method). Or think of the picture of God again and again. Or pray.

15. Never miss a day in meditation. Be regular and systematic. Take non-stimulant, light food. Fruits and milk will help mental focusing. Give up smoking and all strong stimulants.

16. Dash cold water on the face to drive off drowsiness. Stand up for 15 minutes. Take a brisk walk, or breath in and out rapidly 10 or 12 times.

17. Be careful in the selection of your companions. Give up going to unhealthy places. Talk little. Observe silence for an hour daily. Don't mix with

undesirable persons. Read good, inspiring religious books. Have the company of wise and holy men. If you don't get positive good company, religious books will act as negative good company.

18. Don't shake the body. Keep it as firm as a rock. Breathe slowly. Have the right mental attitude.

19. When the mind is tired, don't concentrate. Give it a little rest.

20. When an idea exclusively occupies the mind, it is transformed into an actual physical or mental state. Therefore, if you keep the mind fully occupied with the thought of God and God alone, you will get into the highest state of God-consciousness very quickly. Therefore, exert in right earnest.

Chapter XVI

COSMIC CONSCIOUSNESS

The state of Cosmic Consciousness is beyond description. It induces awe, supreme joy and unalloyed felicity. This state of cosmic consciousness is below the absolute consciousness (Nirguna-Brahmic consciousness) wherein the seer, sight, the things seen, or the knower, knowable and knowledge or the subject and object become one. In Cosmic Consciousness there is yet the seer and the seen.

Cosmic Consciousness is perfect awareness of the oneness of life. The Yogi feels that the universe is filled with one life, that there is no such thing as blind force or dead matter and that all is alive, vibrating and intelligent. He experiences a sense of universality, a consciousness of Eternal Life. He who has Cosmic Consciousness feels that the universe is all his. He is one with the Supreme Lord, with the Universal Knowledge and Life. He gets the eye celestial and experiences bliss beyond understanding and description.

A Yogi of Cosmic Consciousness develops the cosmic sense and his universal understanding. He is Conscious of being in the immediate presence of God. During illumination the flood-gate of joy breaks and he

realises that the deep, everlasting fountain of joy exists in every heart, that the immortal life underlies all beings, that this eternal, all-embracing, all-inclusive love envelops, supports and guides every particle, every atom of creation. Sin, sorrow, death are now but words for him, without meaning. He feels the elixir of life, the nectar of immortality flowing in his veins. His face shines with a radiant light. His eyes are lustrous. They are pools of joy and bliss. He feels that the entire world is bathed in a sea of satisfying love which is the very essence of life. He feels that the whole world is his body, that all hands and all feet are his. Chair, table, tree have cosmic significance. He could never feel strange or alien to any place.

Cosmic Consciousness is an inherent, natural faculty of all men and women. It is inactive, or non-functioning in the majority of human beings. Yogic training and discipline are necessary to awaken the exalted blissful state of Cosmic Consciousness.

Chapter XVII

THE STATE OF A REALISED YOGI

A realised Yogi is liberated even while living on earth. He is a great spiritual hero, an enlightened sage, a power-house of divine energy. He looks on all with great love and compassion. Just as the man who wears green spectacles sees green objects everywhere, so also a realised Yogi sees the all- pervading, self-luminous Consciousness everywhere. He actually feels that all is himself only, that snakes, scorpions, tigers, bears and lions are as much part of himself as his own eyes, nose, ears, hands and feet. He is one with the flower, ether, sun, ocean mountain and sky. He has cosmic vision and cosmic feeling.

A Yogi who has attained liberation even while living in this physical body, is not swayed by the blind forces of attraction and repulsion. He is not affected by the dual throng. For him there is no distinction between a rogue and a saint, gold and stone, honour and dishonour. He beholds the One Reality or God everywhere and in all things. He is bathed in the cool ambrosial nectar that dribbles from a contented heart and quiescent mind.

He has not a bit of selfish interest in him and is absolutely free from worries, difficulties, troubles, tribulations, sorrows and anxieties, under all circumstances. He is not a slave of his moods; he is ever cheerful and peaceful. His higher excellences have been perfectly unfolded; all divine attributes are fully awakened in him. Every one of his weaknesses and limitations is burnt in toto. He shines in his own pristine Glory, in his own essential Nature of Divine Consciousness. He radiates peace and joy everywhere.

The true greatness of a realised Yogi is indescribable. His eyes are serene and steady, his actions perfect and holy, his speech sweet and short, inspiring and impressive. His gait is magnificent, his touch purifying; his looks are merciful, gestures illuminating. He is omniscient; he has intuitive transcendental knowledge and clear insight into the very heart of all things and beings. You will experience a deep sense of peace and harmony, great elevation and inspiration, in his presence.

Chapter XVIII

MYSTIC EXPERIENCE

Various kinds of lights manifest during spiritual Sadhana owing to deep meditation. In the beginning a bright, white light, the size of a pin's point will appear in the forehead at the space between the two eyebrows which corresponds tentatively to the Ajna Chakra. You will notice, when the eyes are closed, different coloured lights, white, yellow, red, smoky, blue, green, mixed lights, flashes like lightning, fire, moon, sun, stars and sparks. These are Tanmatric lights. Each Tanmatra has its own specific colour. Yellow and white lights are very commonly seen. In the beginning small balls of white or red light floats about before the mind's eye. When you first observe this, be assured that the mind is becoming more steady and that you are progressing in concentration. After some months, the size of the light will increase and you will see a full blaze of white light, bigger than the sun. In the beginning, these lights are not steady. They come and disappear immediately. When you have steady and systematic practice of meditation for 2 or 3 hours, these lights appear more frequently and remain steady for a long time. The vision of lights is a great encouragement in Sadhana. It impels you to stick to Sadhana steadily. It gives you strong faith in

super-physical matters. The appearance of the lights denotes that you are transcending the physical consciousness. You are in a semi-conscious state when the light appears. You are between the two places. You must not shake the body when these lights manifest. You must be perfectly steady in your Asana and breathe slowly.

At times you will see some lustrous forms of Devatas or some other physical forms. You will see your Ishta Devata or your Guru. Siddhas, Rishis and others give their Darshan to encourage you. You can see beautiful gardens, palatial buildings, rivers, mountains, golden temples, sceneries so lovely and picturesque as cannot be adequately described.

During intense concentration, many are able to feel certain peculiar sensations as if some electric current is passing from the Muladhara Chakra. They immediately disturb their body and come down to the physical consciousness out of fear. They need not have any fear at all. They should keep steady and wait for further experience.

Experiences vary in different individuals. The experience of one man may not be the same as that of another man. Many erroneously believe that they have realised the Self when they get these experiences; they stop their Sadhana and try to move with the public to preach and to do Loka Sangraha. This is a serious blunder. This is not realisation at all. These are all simple

encouragements from your Ishta Devata to convince you of a higher spiritual life and push you in your systematic and incessant practice with zeal and enthusiasm. You will have to ignore these things and drive them away, just as you did with worldly objects. You must not care a bit when you get these visions. You must have your Lakshya on the goal. The visions may appear in some persons within a few days, while in others within six or nine months. It depends upon the state of the mind and degree of concentration. Some persons may not have such experience, but they will be progressing in the spiritual path.

Sometimes you will get very powerful, dazzling lights bigger than the sun. They are white. In the beginning, they come and disappear quickly. Later on they become steady even for 10 or 15 minutes, according to the degree of concentration. Lights will appear before the eyes or at any one of the Chakras. The light is so powerful and dazzling sometimes that you have to withdraw yourself from looking and break your meditation. Some people are afraid that they do not know what to do and how to proceed further. By constant practice, the mind engaged in concentration will vanish. The being and the objects with whom you are in touch during the early period of Sadhana belong to the astral world. The lustrous forms are higher Devatas of mental and higher planes, who come down to give Darshan and to encourage the Sadhakas. Various Saktis manifest in lustrous

forms. Adore them. Do mental Pooja as soon as they appear before you.

Do not waste your time in looking at these visions. This is only a curiosity. These are all encouragements to convince you of the existence of super-physical, metaphysical realities. Visions are either subjective or objective, your own mental creations or of realities on finer planes of matter. The universe contains planes of matter of various degrees of density. Rhythmical vibrations of Tanmatras in various degrees give rise to the formation of various planes. Visions may be of these things or beings. Or in many cases they may be purely imaginary. They may be the crystallisation of your own intense thinking. You must discriminate well.

Chapter XIX

MARKS OF SPIRITUAL PROGRESS

The student of Jnana Yoga destroys all thoughts of objects. He annihilates darkness through his discrimination. Then a radiant light appears before him.

He experiences dizziness.

Then he comes across void—Akasa.

Then Moha (delusion) manifests. The Jnana Yogi dispels this Moha through enquiry or Vichara.

Passing thus through the stages of darkness and light, sleep and Moha, the sage at last reaches the stage of Nirvikalpa Samadhi. He now enjoys Absolute Quiescence. He attains real Jnana. He becomes the ocean of eternal Jnana and the all-pervading Absolute Consciousness.

He is drowned in an ocean of nectar. He enjoys the eternal bliss where the seer alone exists without the visible objects.

His mind becomes of the nature of Jnana. It becomes Chit, Consciousness itself. Being divested of all visions of objects, it contains Consciousness proper; like an ocean in an ordinary equilibrated stage without the disturbance of waves.

The sage freed from all attractions towards objects, becomes of the nature of wisdom pervading everywhere. He reaches that Jnana state which is above all and in which nothing but Truth exists and becomes the ocean of eternal Jnana and the all-pervading Absolute Consciousness.

The Hamsa sports itself in the permanent pool of spiritual bliss. The Sage enjoys himself in his own Atman or Self.

Peace, cheerfulness, contentment, dispassion, fearlessness, unperturbed state of mind under all conditions indicate that you are advancing in the spiritual path.

Spiritual progress is not measured by Siddhis or powers, but only by the depth of your bliss in meditation.

These are the sure tests of your spiritual progress:

Is your interest in inner spiritual activity and outer Sadhana increasing day after day?

Does spiritual life mean to your consciousness a matter of great delight, a delight far transcending the happiness that the world of vital pleasures affords you or offers you?

Has your personal awareness come to a possession of a sense of peace and strength which men who are not aspirants do not find in their everyday lives?

Do you feel certain that your power of discrimination and light of thought have been steadily growing?

Is your life being gradually led to such experiences which reveal to you the operation of a will and intelligence other than your own, the will and intelligence of the Omnipresent Lord?

Has there come into the conscious activities of your everyday life, the active function of a new delightful angle of vision, a new perspective, a strong sense of self-possession, steadily growing conviction of your dependence upon and intimate relation with the all-pervading Divinity?

If your answers to all these questions or to any one of them are in the affirmative, be absolutely sure that you are progressing, and progressing speedily in the spiritual path.

Appendix

WISDOM OF SIVANANDA

God and the Goal of Life

1. God is light. God is eternal life. God is love. God is the only truth. He alone is. All else is false. Love Him with heart and soul. He is your best friend, as He is your own Self.

2. God is the supreme panacea which will cure you of your long-standing disease of birth and death.

3. God (Brahman) is with form and without form. He is actionless. He is the actor also. He is the manifest. He is the unmanifest. He is the immanent. He is the transcendent.

4. God is beyond the reach of the senses, but you can realise Him, know and feel Him, if you withdraw yourself from the senses and their objects.

5. God is the end of all your actions and movements. Seek Him. Realise Him. Only then can you be perfect and free.

6. He originates everything, sustains it. When everything is destroyed, He alone remains.

7. He is great. He is subtle. He is boundless Grace.

8. God is the illimitable, endless and unfathomable ocean of mercy. Whatever He does is fraught with mercy for His creatures.

9. There is a living, unchanging, eternal Consciousness that underlies all names and forms, and that holds all together. That is God or Brahman.

10. He who gives breath, He who gives strength, He who gives vigour to the senses, light to the intellect, and force to the Prana, is the Inner Ruler. He who is hiding Himself in the chambers of your heart is God or Brahman.

11. As a lamp does not burn without oil, so man cannot live without God.

12. Unseen He helps you with faithful hands. Unheard He hears your speech. Unknown He knows your thoughts. He is pure, all-pervading Consciousness.

13. God exists. Nothing can exist without God. The world is within God. God is the Creator, Director, and the Ruler of this universe.

14. Nothing lies outside God. He is pure intelligence. He has no necessity to perceive anything as an object. The whole world is within God, just as eyes, nose, heart, bowels, liver and lungs are within you.

15. God has no evil or defect in Him. He is perfect. He is the reality behind evil, but He is untouched by evil.

16. God's Will expresses itself everywhere as law. The laws of gravitation, cohesion, relativity, cause

and effect, the laws of electricity, physics, chemistry, all the psychic laws, are expressions of God's Will.

17. Atman or the Indweller is the unseen Seer, the unheard Listener, the unthought Thinker, the unknown Knower. It is the nature of eternal knowledge. Know Him and be happy for ever.

18. Even the gods wish to obtain a physical body in order to realise the Supreme Self.

19. The aim of life is to avoid misery and attain eternal bliss. Birth in this world is inseparably connected with misery. If you wish to avoid misery, pain and sorrow, you must avoid rebirth. Knowledge of Brahman is the only means of avoiding rebirth.

20. Divine perfection of the human body is not the ultimate goal of humanity. One must have integral perfection. To open yourself to the Divine is an essential condition of this divine perfection.

21. Real life is nothing else but the Divine, because nothing exists but God, and God is love. Welcome Divine Life.

22. Your sole business in life is to attain God-realisation. All else is useless and worthless.

23. God is the end of all discipline. Forget not the end or the goal.

24. Pleasant is the spiritual path that bestows immortality; pleasant is Sadhana which helps to control

the mind; pleasant is Samadhi which brings union with the Absolute.

25. Man is continually in search of infinite bliss and complete extinction of misery and pain. When he fails to get happiness from worldly life, he turns his mind towards God, the ocean of eternal bliss.

26. All are agreed that the one aim which man has in all his acts is to secure happiness for himself. True lasting happiness can be had in one's own Atman or Immortal Soul, but not in external perishable objects.

27. Is there no escape from this unceasing cycle of birth and death, pleasure and pain, joy and sorrow? There is a sure way. Turn your mind to God. He can effect your deliverance.

28. Freedom lies in freeing oneself from the bondage of matter and mind, from the bondage of births and deaths.

29. Spirituality is a discipline of the mind. It is transformation of man into divinity.

30. To ascend to the summit of divine knowledge, the peak of perfection, the pinnacle of spiritual glory, has been the dearest attempt of the aspiring Sages and Rishis, the Saints of India.

31. As is your ideal, so gradually your life will become. If your ideal is noble and exalted, you will become noble and exalted.

32. Brahman or the Eternal is beyond time and space. Thou art in essence Brahman. Feel that you are present in the sky, sun and stars.

33. Brahman is Existence, Knowledge, Bliss Absolute. After knowing Brahman or God, there remains nothing else to be realised. Therefore, strive to know Him first.

34. Brahman alone is real. The individual soul is identical with Brahman. Everything else is unreal. This is the fundamental tenet of Vedanta philosophy.

35. Brahman is not this; it is not that. The denial of attributes to Brahman does not reduce it to a void or non-entity. Brahman does not possess any attribute that belongs to Maya (illusion). It is an embodiment of bliss and wisdom.

36. Atman or Brahman is not subject to modification or change, and remaining unaffected in its own nature, is the director of the intellect, the mind and the senses.

37. A non-intelligent thing like intellect cannot act or cause others to act of its own accord and independently without being presided over by an intelligent principle. That principle is Brahman.

38. Knowledge of Brahman or the Imperishable is the ultimate cure of all evils and sufferings of life. Attain this knowledge through purity, dispassion, discrimination, enquiry, and meditation on Brahman.

39. Knowledge of Brahman is the only requisite for liberation or release. Knowledge should become a living experience not a mere belief.

40. Knowledge of Brahman or the Absolute is the means for liberation. Attain this through enquiry of "who am I?" and constant meditation. Equip yourself first with dispassion, control over the mind and the senses.

41. Knowledge of Brahman dawns only in a pure mind and one that is endowed with the four means through the Lord's grace and selfless service done in several births.

42. When you attain knowledge of Brahman, your vision of life will be clearer and wider and deeper. You will feel that your Atman is at the same time the Atman of others.

43. Brahman appears as the illusory universe. It suffers nothing by such an appearance. The fault of the world cannot affect the purity of Brahman.

44. The attributes of a serpent do not really belong to the rope. The rope remains as a rope in its own nature even at the time when it is mistaken for a snake. The illusory world cannot affect in the least the pure Brahman.

45. As a gold bangle cannot possibly exist as separate from gold, as a wave cannot possibly exist as separate from water, so the world cannot exist as separate from Brahman or the Absolute.

46. Whatever reality is in existence by which all this universe of appalling immensities subsists is Brahman or the Absolute. It is the Eternal behind all instabilities, the truth hidden in all names and forms, which supports all functions and all phenomena.

47. In the midst of all these changes the only thing that does not change is existence. That existence is Truth, Reality, the Absolute, or Brahman.

48. You attain immortality and unity with Brahman even here in this life, when your heart is free from all desires.

49. The individual soul is none other than Brahman or the supreme Soul and as such is always free, eternal, immovable, perfect, and immortal.

50. The fulfilment of the spiritual life lies in the direct realisation of Brahman, the ultimate Reality from which the world proceeds, on which it rests, and into which it dissolves.

51. No preceptor or scripture can ever show you Brahman or the Absolute. Brahman is realised by one as one's own Self or Atman, through one's own intuition.

52. Names and forms are superimposed on Brahman, just as pictures are painted on the canvas, just as pictures appear on the screen. The screen is not affected by the pictures. So also Brahman is not affected by the names and forms.

53. The taste of an apple can never be made known to one who has not himself tasted it. Similarly, the nature of Brahman cannot be known without direct intuition or realisation.

54. The mystery of mysteries and yet the fact of facts is that the unity of Brahman becomes self-differentiated into the triplicity of Isvara (Lord), Jagat (world) and Jiva (individual soul), and is yet the unit of Brahman.

55. Brahman which is imperishable can be realised only by withdrawing the senses and the mind.

56. Difficult it is to understand the nature of Brahman or the Eternal. Still more difficult is the discipline (Sadhana) or the practice to attain Brahman.

57. You can free yourself from the bondage of Maya (illusion) only when you realise your oneness with Brahman or the Absolute.

58. Calmness, restraint, and endurance are the auxiliaries to knowledge. Reflection and meditation on Brahman are the principal means to the knowledge of Brahman, the Absolute.

59. Imagine yourself to be identical with the Absolute or the Supreme Brahman. This is Brahma-Bhavana. Keep up this Brahma-Bhavana constantly. You will be established in Brahmic consciousness.

60. The Atman is the same everywhere; the same in the cow, the same in the rogue, the same in the saint, the same in the peasant, the same in the king.

61. The important characteristics of Atman are infinity, changelessness, abstraction, fullness, knowledge absolute, and bliss absolute.

62. To feel at one with the Atman is to be at one with the Infinite, the Immortal, the Eternal Bliss.

63. The real seat and centre of happiness is the Innermost Atman, your own Self. The bliss of Atman is unexcellable.

64. Atman is the object of supreme affection. Everyone has the greatest affection for one's own Self. From this, it follows that the Atman is full of bliss.

65. Like the ether this Atman is by nature free from contact with anything. This Self is unattached.

66. God is very close to you. He abides in your heart. Closer is He than breathing, nearer than your hands and feet. He is your very Self or Atman.

67. Faith in God is the first rung in the ladder of spirituality. It inspires hope in the seeker of Truth to attain divine grace.

68. Have perfect trust in God, abandon all fears, cares and worries; be at perfect ease.

69. Faith transcends reason. Faith alone opens the door of eternal bliss and immortal abode. Have un-

swerving, unshakable faith and enter the illimitable domain of everlasting peace.

70. Strengthen your faith through association with the wise and the study of sacred scriptures.

71. Have intense faith. Only then the strong yearning for attaining the divinity will dawn in your heart. Understand clearly the nature and the glory of the Lord and the nature of the divine life and God-realisation. Only then you will be able to do self-surrender.

72. Strive to know God. Seek the company of the wise. Lead the life of selfless service, renunciation, dispassion, prayer and meditation.

73. You need neither art nor science for attaining God-realisation, but faith, purity and devotion.

74. Earnestness is a very important qualification for an aspirant. Therefore cultivate earnestness.

75. No soul that aspires can ever fail to attain eternal bliss and perennial joy.

76. Have a definite purpose. Be determined. Be intact. Be sincere. Be serious. Understand clearly and definitely what you are really aspiring for.

77. Keep your ideals lofty and sublime. Aim high, because the higher the arrow is aimed, the higher the mark it hits. Your ideal should be Self-realisation which is otherwise known as perfection, freedom, immortality, eternal bliss and supreme peace.

78. He is a true aspirant who thirsts for liberation and possesses subtle discrimination, dispassion and self-control.

79. Yearning for liberation from the bondage of matter and mind is styled as the spiritual hunger of the soul. The individual soul wants to unite with the Supreme Soul and enjoy eternal bliss and everlasting peace.

80. The Lord is everywhere. Feel His presence everywhere. His eyes behold everything. His hands protect all. Trust in Him. Take refuge in His sweet Name. You need not despair. You need not be afraid of anything.

81. Courage is the first requisite of spirituality. Therefore, develop courage through constant meditation on the fearless Atman.

82. Without courage there is no Self-realisation, no immortality.

83. Moral courage means strength under persecution, presence of mind in danger, serenity in calamity, and self-restraint under provocation.

84. Without courage you cannot practise ethics and Yoga. Cowards can never be moral. Cowards can never become Yogins or Saints.

85. Right belief, right knowledge, and right conduct constitute the path that leads you to God.

The Path of Renunciation

1. The object for which one feels an attachment becomes a source of pain to him when it is lost.

2. Pain or suffering is the consequence of all worldly and sensual enjoyments.

3. Worldly objects blind you and hinder your spiritual progress. Turn the mind towards God. Renounce the objects and the desires.

4. So long as you allow the love for the world to dwell in your heart and continue to cherish it, you cannot develop divine love.

5. The disease of worldliness, the source of all kinds of sufferings, can be cured by dispassion and meditation on Atman.

6. The path of sensual pleasure is the path that leads to destruction. It is the deceitful path of Maya. Take to the path of renunciation. All your pains and sorrows will end now.

7. You can save yourself from the obligation of rebirth if you control the senses.

8. Desire for sensual objects brings misery along with it. You are anxious to know whether you will obtain the desired objects or not. If you do not get them, misery increases. You hate those persons who stand in the way of your obtaining the objects.

9. The more a man sheds his longings for sensual enjoyments, the more is he filled with peace and joy.

10. Sweet is Brahman, but rough and precipitous is the path. Sweet is Maya, but illusory is the sense-pleasure.

11. All combinations are sure to end in dissolution. Union is sure to end in disunion. Life is certain to end in death.

12. Day and night cannot exist at one and the same time. Even so, materialism and spirituality cannot exist at one and the same time. If you wish to attain life everlasting, you will have to abandon life in matter.

13. Like the owl which cannot see even in the bright sunlight, a worldly man cannot perceive God on account of his ignorance, egotism and vanity.

14. Call nothing your own. Even this body is not yours. Rejoice in the Soul within. Rejoice in freedom from attachment and passion.

15. Man is not satisfied with the finite and fleeting pleasures of the world. He longs to attain the Eternal and the Infinite which alone can give him eternal satisfaction and supreme peace.

16. The man who has cut off all the ties, who has subdued his appetite, who is full of light and wisdom, who has removed all temptations, who has renounced all desires, is the greatest of men.

17. Renunciation is only a means to an end. It is not an end in itself. Renounce that which is opposed to the fulfilment of the divine within you.

18. He who practises the religion of renunciation, who eats sparingly, and who has his senses under control, can attain Brahman, which is immutable, eternal and self-luminous, above nature.

19. Renouce everything that does not lead to God. Abandon everything that hinders your spiritual progress.

20. What you propose to do tomorrow, do that today; what you propose to do today, do this very instant. In the twinkling of an eye, death may overtake you. When will you again do worship of the Lord?

21. Why should you prolong your bondage when you have the power to break it at any moment?

22. You have wasted much of your life. A little time is left. Make the best use of it. You too can realise God and be ever happy.

23. Better than sovereignty over the whole world, better than the Indraship of Heaven, is the reward of renunciation. Therefore, practise renunciation which leads you to the abode of Eternal Bliss.

24. The Vedas say, *"Acharyavan purusho veda"*—the man who has a Guru knows. A Guru (teacher) is an all-important helper on the spiritual path.

25. A man who has a teacher can know Brahman or the Absolute. The preceptor is the pilot. Knowledge from a teacher alone becomes perfect.

26. The Guru is the beacon-light for the three worlds.

27. He who is devoted to his spiritual preceptor and sits at his feet, is able to grasp the Truth.

28. The same Lord who is never separate from you, who is sustaining you unseen in your condition of bondage, appears to you as the visible Guru or spiritual preceptor.

29. To consider the Guru as equal to God and never to take him as an ordinary man in flesh and blood is the first requirement of an aspirant who treads the path of Truth.

30. Your eye is covered by the cataract of ignorance. So you are blind. Walk steadily on the spiritual path in strict accordance with the teachings of your preceptor. The cataract will be removed by the remedy of your preceptor's teachings.

31. If you wish to attain Self-realisation, you must have an unbounded faith in the Vedas. To have an unbounded faith in the Vedas is to have an unbounded faith in the Guru, who gives voice to the teachings, which take the form of the Vedas.

32. You must lay open your heart to the Guru and crave his grace. Only then will you be benefited.

33. The grace of the Lord or Guru is obtained by humility and denial of yourself. You must prepare yourself with great diligence.

34. Guru-worship with faith and devotion, and self-surrender, have been the backbone of all religions.

35. Love for all, a careful watch over the senses, the guidance of a Brahmanishta Guru, implicit faith, renunciation—all these will help you to attain the goal quickly and surely.

36. The man who is roasted in the fire of Samsara goes to the forest and mountain-caves. That is not a safe refuge. That is not the best refuge. Sit at the lotus-feet of the Guru. That is the safe refuge.

37. Happy is the man who is under the care and protection of a Guru. Happy is the man who serves the Guru and meditates by his side.

38. Without Sadhana there is no meditation; without faith in the utterance of the sacred scriptures there is no improvement; without Guru there is no divine knowledge.

39. Roam about wherever you like in forests and mountains. Live in caves. You cannot get understanding and light without the Guru.

40. Just as the sun's rays generate the clouds out of the ocean and give the world good, sweet drinking water, so also, the Guru selects from the ocean of scriptures the best portion for the disciple's ready assimilation.

41. Spiritual life is a life of perpetual struggle. You will have to fight with the mind and the senses day and night.

42. Spiritual life is the taming of the mind. Spiritual life is the life of the Divine through control of the mind.

43. The spiritual path is toilsome and laborious, and demands long perseverance and great patience. He who is steadfast and firm, who is not upset by obstacles and difficulties, will reach the goal.

44. The Divinity latent in man, as a tree in a seed, as butter in the milk, can be intensely felt and realised only when it fully manifests through spiritual unfoldments.

45. There are no holidays in spiritual life. Eternal vigilance and ceaseless meditation characterise the essence of divine life.

46. All difficulties and obstacles in the spiritual path will strengthen you. They can be turned into stepping stones or aids in Sadhana. They arouse in you new strength, zeal, new powers. They are tests. They point out your defects and imperfections. Despair not. March on boldly and achieve the life's goal.

47. Divine Life is not losing oneself in the mazes of theories, or in hallucinations in the name of meditation, but an assurance based on wisdom, a life based on knowledge, even amidst pain and pleasure, limitations and isolations.

48. Sharp as the razor's edge is the path to the Truth or Brahman.

49. Suffering is a necessary element in the spiritual growth or evolution of the soul. It produces Vairagya or dispassion, develops the power of endurance and will-force, and turns the mind more and more towards God.

50. It is difficult to say what sort of obstacles an aspirant will have to face on the spiritual path. The difficulties, temptations, and enemies of each aspirant differ. Each will have to use different methods or weapons to attack the enemy.

51. In the name of bogus spirituality, do not shirk your legitimate duties in the order of life. True religion consists of discharging your duties with added efficiency and faithfulness. Remember this point well.

52. When one grows in purity and advances in the spiritual path, when he is able to enter into deep meditation, problems that puzzled him before are solved easily and clearly. Everything is bright and luminous.

53. He who is sincere and earnest, who is firm, patient and persevering, can make any progress he likes on the spiritual path.

54. The attainment of this goal is possible only by a course of practical spiritual discipline (Sadhana).

55. Even a little of Sadhana, even a little of Japa and meditation, will deliver you from great sorrow and sin. Every step will bring you new joy, new life.

56. The more you advance in Sadhana, the more you grow in purity, in peace, in light, in harmony, in power and joy. Every step you take brings its own result. Therefore, be steady and regular in your Sadhana.

57. You do not wish to do a wrong act and yet you do it. This is due to the force of habit. Your will is weak. It is overpowered by the force of the habit. Wait. Persist in Sadhana. You will grow strong and you will have victory over your old habits.

58. The life of an aspirant must be dynamic and creative. It should not be a life of inertia or passivity. Inertia is mistaken for Sattva or a peaceful state.

59. The aspirant must form a clear conception of his own soul and also of the soul's relationship with the Supreme Soul and his own connection with the world.

60. The necessities of an aspirant should be as few as possible. Only then will the mind be calm and steady. Only then can he have independence.

61. Frequent repetition only indicates how momentous the theme is. Hence repetition in word or sense can be no fault. It is highly beneficial and useful to the aspirants.

62. Sometimes there is dullness, sometimes there is uneasiness or depression, sometimes there is exhaustion, sometimes there is brightness. This is the common experience of all aspirants in the initial stages of Sadhana.

63. Abandon inordinate affection, vain hope and pride. Do not be too much familiar with anybody. Avoid superfluity in words and rash judgment. You can enjoy peace.

64. Make the heart a temple and worship Him constantly. Seek Him not elsewhere.

65. Act as a trustee, not as an owner or proprietor. You will not be bound, as there will be no 'mineness.'

66. If you wish to attain freedom or perfection, you must relinquish all bodily attachments. You must practise equanimity and renunciation.

67. Plough your heart with the plough of dispassion. Use the ox of vigilance. Sow the seed of health. Put the manure of self-restraint. Fertilise it with the water of purity. Reap the harvest of eternal bliss and immortality.

68. Put on the armour of dispassion. Mount on the horse of Yoga. Hold the weapon of concentration. Kill the enemies of egotism, lust, and hatred. Enter the illimitable domain of eternal bliss.

69. You yourself will have to work out your own salvation. You yourself must make an effort. The saints and sages will show the path; they will inspire you and remove doubts and pitfalls.

70. Do not read books when you observe silence. Meditate and feel the communion with the Lord. During silence you will hear the subtle voice of God. During si-

lence the path will become very clear. During silence you will enjoy peace.

71. Silence (Mauna) is a part of the spiritual discipline. It contributes peace and strength and conserves energy.

72. Do not speak useless words. Do not abuse. Do not accuse anybody. Speak measured words. Observe the vow of truthfulness. Be careful and watch your speech. By acting thus you will have the organ of speech under your control.

73. I expound in half a verse what has been told in a million volumes: "Be kind to all. Speak the truth. Be pure. Thou art That. Realise this and be free."

74. Let truth, justice and reason rule your life. This will bring about harmony, strength and joy.

75. He who dies to the lower self rises to the immortal.

76. In the latter part of your Sadhana, you will have to encounter different dangers, resist different forms of evil. The enemies that lie in wait are very powerful. You will be left to your own devices, daring and ingenuity.

77. Luxurious living, self-conceit, lack of faith, lust, anger, greed, and animal diet are obstacles in the path of God-realisation.

78. Renounce evil appetite. Practise self-denial. You will not yield to temptations.

79. Diseases and troubles are Karmic purgations. Be patient. Be bold. Be cheerful.

80. Make faith your bellows, self-restraint your fire, meditation your crucible, truth your furnace, Ahimsa (non-violence) your anvil, renunciation your goldsmith, dispassion your fuel, and melt your egotism therein.

81. You must obtain victory in the spiritual battle eventually. Never mind repeated failures. Failure is a stepping stone to success. You are nearer the goal each time.

82. I teach silently without noise of words, without confusion of opinions, without arguments and heated debates. I teach aspirants to despise mundane things, to seek that which is Eternal, to bear insult and injury, to desire nothing to love God, and to seek refuge in God alone.

83. You must purify yourself. No one can purify another.

Practice of Virtue

1. You must be prepared to sacrifice your life in the practice of your principles. Only then will you evolve and realise the truth. Eternal principles admit of no compromise.

2. Destroy curiosity. Curiosity causes restlessness. What is it to thee, whether that man be such and such or whether this man does this or speaks that?

Mind your own business. Do not interfere with others. Correct and mould yourself. You will enjoy peace.

3. It is vain to have hope in men. They deceive you. They disappoint you. Have full trust in God alone. He will protect and guide you always.

4. Speak what is true. Do your duty with heart and soul. Never hurt the feelings of others. Serve the Saints. Be in the company of the wise. Have faith in the words of your Guru, in the utterances of holy scriptures. Be kind to all.

5. Meditate constantly, "I am the Immortal, all-pervading Soul." This is the teaching. This is the true import of the Vedas, the Bible, the Koran, the Zend Avesta, and the Dhammapada. This is the command. This you should observe.

6. Hard enough is it to control the mind and the senses and eradicate the desires and cravings. Difficult is it to practise meditation. But everything becomes easy for one who is humble, sincere, dispassionate, and who is faithful and devoted to his Guru and the Lord.

7. Purify the heart before you invite the inflow of Divine Light. Strive to open up the whole of your being to the rays of the divine sunshine

8. Be mild but firm; be gentle but bold; be deep but straightforward; be humble but courageous; be simple but dignified.

9. You should have a definite and exact knowledge of the means for the end you seek. Only then will you succeed in your attempt to attain the end.

10. Shake off egotism and pierce the ignorance which obstructs your true vision and which deceives and degrades you.

11. The Lord is immensely pleased with those who do not backbite and vilify others, who do not cheat others or speak falsehood, and who never do anything which can cause pain and uneasiness to any being.

12. Be satisfied with the condition in which God (Karma) places you. He knows what is best for you. Do not grumble. Thank Him always.

13. Draw yourself out of the evil way. Control your tongue. Abandon the sins of the tongue, such as falsehood, abuse, slander and backbiting.

14. Rise above the vanities of the world. Give up conceit, the source of all pains and sufferings. Be wise and have forethought in your actions. You can be really happy.

15. Be not thoughtless. Think correctly. Cultivate right thinking. Watch your thoughts. Generate sublime, divine thoughts through enquiry, meditation and study of sacred scriptures.

16. As soon as you get up from the bed make the following resolves for the day: "I will speak the truth and control anger. I shall not bear ill-will towards anybody. I

will spend at least one hour in meditation and study of religious books. I shall not fear anyone on this earth."

17. If you fail in your resolve, make a more determined and resolute effort next time. You will succeed. Full efforts confer full victory.

18. The life of one day is better if a man is virtuous and meditates than the life of a man who lives for one hundred years and leads a wicked life.

19. Just as the scent of jasmine or sandalwood pervades a room, so also the perfume of a virtuous man pervades everywhere.

20. The basis of the higher spiritual life is ethical life. Without ethical perfection, Self-realisation is not possible. The cultivation of virtue is a factor of primary importance.

21. He who has attained ethical perfection by the continued practice of virtue (Yama and Niyama), acquires a magnetic personality. He can influence millions.

22. Think what is good, speak what is good, do what is good. You will soon enter the kingdom of immortal bliss.

23. To live in perfect goodness is to dissolve in the Infinite.

24. No man who has not ceased from evil can attain God-realisation.

25. To remain in the company of the virtuous and to avoid the company of the wicked are essential for maintaining and enhancing the life of devotion and attaining spiritual progress and God-realisation.

26. Without right faith, good conduct, and virtues, there is no right knowledge; without right knowledge, there is no emancipation; without emancipation there is no perfection or freedom or bliss.

27. The best way to remove an evil trait is to think of the opposite virtue for ten minutes in the morning and to practise it during the day.

28. Several evils such as violence, untruth, theft, hypocrisy, pride, lust, anger, quarrel, enmity, distrust, adultery, gambling, drunkenness, all originate from money. Therefore, do not be attached to money.

29. Become a true alchemist. Transmute all your baser metals of evil traits into pure gold of divine attributes.

30. There is no penance like the practice of Ahimsa (non-violence); there is no vow like the vow of speaking the truth; there is no discipline like the discipline of the senses and the mind.

31. Non-violence is a great and inspiring ideal. Mental renunciation is the first and most essential condition for the practice of non-violence. He who has renounced the desire for wealth, name and fame can practise non-violence.

32. Non-violence cannot be practised by weak persons. It is a quality of the behaviour of the strong.

33. When a man beats you with a stick, you should not entertain any thought of retaliating or any unkind feeling towards the tormentor. See how difficult is even the practice of Ahimsa.

34. Forgive that man who has injured you. Give love for hatred. Overcome evil with good. You will soon attain divinity.

35. He who practises non-violence must necessarily be humble.

36. Non-violence is a virtue of the strong and the courageous. It is a vice to a morally weak man who is a coward.

37. There is no religion higher than Truth. There is no virtue higher than Truth. There is no treasure higher than Truth. Truth is God. God is Truth.

38. There is only one Truth. That Truth is thy Self. Stick to this Truth. Be truthful. Realise this Truth and be free.

39. Know the Truth and the Truth will make you free.

40. Truth is one. Sages call it by different names.

41. Truth and non-violence are the two aspects of the one Reality.

42. He who utters truth in this world, even when his life is at stake, is an example for all beings to imitate and succeed in overcoming all difficulties.

43. Fortitude, mercy, endurance, magnanimity, impartiality, self-control, renunciation, meditation, non-violence, justice, are all forms of Truth.

44. The truth speaks inwardly without noise of words. It is the language of silence. It is the subtle voice of God. A clear conscience gives joy. There are no pin-pricks.

45. O ye who believe! Carefully avoid falsehood and deceit. Verily, falsehood and deceit are great sins.

46. Purity of heart is the true end of all religious acts, such as gifts and sacrifices.

47. You must endeavour to attain moral purity first. Only then you become entitled to Guru's grace.

48. The purer you are, the nearer you are to God. Therefore develop purity by generating sublime thoughts of Divinity.

49. Conquer all that is base in you. Purify your lower nature. Build up your character. Strive after all that is worthy and noble. You will soon become a saint.

50. The first step in the spiritual path is purification of the mind, and ceasing from wicked ways. Therefore, entertain good thoughts and do virtuous actions.

51. True beauty consists of purity of heart. He who is endowed with purity of heart is the most beautiful man in the world.

52. The outer life avails little. The heart must be pure. The pure heart sees only good, never evil.

53. When the heart becomes pure through intense selfless service, then the Vedantic lore in its true glory shines before you, the hidden power enters the intellect, and thought of Oneness becomes everlasting, leading you to the peaceful domain of bliss and ecstasy.

54. The way to the Immortal Bliss is born of the heart. If the heart is pure, the way will be open.

55. The sex-instinct is the greatest urge in human life. It is very powerful. Great effort is needed to control this instinct. The sex energy must be sublimated and transformed into divine energy by meditation, discipline, and study of the sacred scriptures.

56. Meditation releases a great deal of spiritual energy which then transforms the sex-energy into spiritual force (Ojas).

57. Success in the practice of Brahmacharya leads to acquisition of energy, strength, and perfect concentration.

58. The sex-impulse cannot be eradicated by physical abstinence alone. Meditation, diet, divine thoughts, constant identification with the sexless, ever-pure Atman, the practice of standing as a witness

of the sex-impulse or sexual thoughts through discrimination and detachment—will destroy the sex-impulse.

59. Mastery over the sex impulse cannot be accomplished in a few days, nor in a few weeks. Laborious and difficult is the task. Complete eradication of the sex-impulse is the most difficult Sadhana. It takes time to accomplish it. Without the grace of the Lord, it cannot be totally eliminated. No human effort however strenuous it may be can completely eradicate it.

60. The sexual and the spiritual urges pull the mind in opposite directions as in a game of tug-of-war. The mind ascends upwards if the spiritual urge is more powerful. It descends downwards if the sexual urge is more powerful.

61. Where there is lust there is death; where there is purity there is God Himself. Where there is hatred there is death; where there is love there is God Himself.

62. Progress in spiritual life is possible only when the sexual appetite is brought under control.

63. Spirituality is dynamic. It is not passivity. There cannot be any spirituality without strict ethical culture.

64. Practice of Brahmacharya is the first step to holiness. Practice of self-restraint (Yama) and observance (Niyama) is the first step to Raja Yoga. Practice of discrimination (Viveka) and dispassion (Vairagya) is the first step to Jnana Yoga.

65. The moral life is the backbone and the pointer of the spiritual life and there cannot be any spiritual life without the moral life.

66. The first test of religious life is right conduct. Spiritual life demands morality that has its roots in religion.

67. Love is the Almighty Divine. It is undefinable though realisable. Its nature and powers as well as its functions and possibilities are immaculate and infinite.

68. God is love. God can be realised only in and through love.

69. Disinterested love is real devotion.

70. Pure love, indeed, in whatever form it appears exercises a wonderful power over the beings who come under its masterful influence. All differences between the two vanish. The lover and the beloved are placed on the same level. The love which makes the lover at-one-ment with the beloved is called Pranava.

71. Give, give, give continually. Giving is of the very nature of love. Love asks for no return, no gratitude. There is no bargaining in true pure love.

72. When love induces melting of the heart in its most concentrated form it is called Sneha.

73. When Sneha in its next higher stage of development assumes, for increasing the sweetness of the enjoyment an attitude of untowardness, not anger,

even though it may be mistaken for it, it is then called Mana.

74. When Sneha makes its subject feel the happiness, even when he suffers for the sake of the beloved one, it is called Raga.

75. When Raga finds a new sweetness in the beloved, it is called Anuraga.

76. Anuraga means the love that rises out of the recognition of the divinity and glory of the object of love, viz., God.

77. In the agony of separation from Lord Krishna, a moment hangs heavy on my head like a Yuga. The whole world appears vacant. A torrent of tears flows from my eyes.

78. Love has the best cementing force. It is a creative Shakti. It is the greatest power on earth. It is a bridge between nations and religions. Therefore develop pure, unselfish, divine love.

79. Hatred is a negative force. It can only destroy but is not able to construct. It follows the law of the jungle.

80. Love is a positive force. It has creative power. It heals, comforts and protects. All other things pass away, but love alone remains forever. Love is God.

81. Cultivate pure love. It will purify and ennoble your character.

82. In the garden of your heart, plant the lily of love, the roses of purity, the Champaka of courage, the Mandara of humility, and the "lady-of-the-night" of compassion.

83. Love is the greatest power on this earth. It is the force of the Soul. Cultivate love through selfless service, charity, Japa or recitation of the Name of the Lord, and practice of kindness and mercy.

84. Love is a flower that transforms life divinely.

85. Mercy is the highest virtue; forgiveness is the highest power; knowledge of the Self is the highest knowledge. There is nothing higher than Truth.

86. Be compassionate. Develop compassion through selfless service. Compassion is the key that fits the lock of every heart.

SEEDS AND FRUITS OF YOGA

Path of Karma Yoga

Selfless work (service of humanity) is the seed. Narayana Bhava (feeling that all creatures are manifestations of the Lord and I am serving the Lord in all beings) is the shower. Expansion of the heart is the flower. Purity of the heart is the fruit.

Path of Bhakti Yoga

Devotion is the seed. Faith is the root. Service of Bhagavatas is the shower. Communion with the Lord is the fruit.

Nishtha is the seed. Bhava is the plant. Mahabhava is the flower. Prem or Divine Love for the Lord is the fruit.

Path of Hatha Yoga

Asana (pose) is the seed. Pranayama (restraint of the breath) is the root. Regular practice is the shower. Good health is the flower. One-pointed mind (Ekagrata) is the fruit.

Path of Raja Yoga

Yama (self-restraint), Niyama, etc., are the seeds. Dharana (concentration) is the root. Isvara- Pranidhana (self-surrender to the Lord) is the shower. Dhyana (meditation) is the flower. Asamprajnata Samadhi (superconscious state) is the fruit.

Path of Jnana Yoga

Viveka (discrimination) is the seed. Vairagya (dispassion) is the root. Guru's Grace is the shower. Brahma-Jnana (knowledge of the Self) is the flower. Moksha (liberation) is the fruit.

Signs of Spiritual Progress

You will have a healthy body and mind.
The excretions will be scanty.
The voice will be sweet.
The face will be brilliant,
The eyes will be lustrous.

You will be ever calm, tranquil and poised.
You will be ever cheerful, fearless and contented.
You will be dispassionate and discriminative.
There will be no attraction for the world.
Things that used to upset you before
Will not upset you now.
You will have an unruffled mind.
You will have Antarmukha Vritti, introversion.
Things that used to give you pleasure
Produce disgust or a reverse effect now.
You will have a one-pointed, sharp, subtle mind.
You will be longing to have more meditation.
You will experience lights, visions,
Divya Gandha, Divya taste.
The idea that all forms are forms of the Lord
Will get stronger and stronger in you.
You will feel everywhere the presence of God.
You will experience the nearness of God.
You will have a very steady Asana.
You will develop a burning desire for
selfless service.

Spiritual Experiences

I

More and more dispassion and discrimination,
More and more yearning for liberation,
Peace, cheerfulness, contentment,

Fearlessness, unruffled state of mind,
Lustre in the eyes, good smell from the body,
Beautiful complexion, sweet, powerful voice,
Passing of little urine and excretion,
Wonderful health, vim, vigour and vitality,
Freedom from disease, laziness and depression,
Lightness of body, alertness of mind,
Powerful Jatharagni or digestive fire,
Eagerness to sit and meditate for long time,
Aversion to worldly talks and
company of worldlings,
Feeling of presence of God everywhere,
Love for all creatures,
Feeling that all forms are of the Lord,
That the world is Lord Himself,
Absence of Ghrina or dislike to any creature,
Even to those who despise and insult you,
Strength of mind to bear insult and injury,
To meet dangers and calamities,
Are some of the preliminary spiritual experiences.
These indicate that you are steadily advancing
In the spiritual path.

II

Balls of white lights, coloured lights,
Sun, stars, during meditation,
Divya Gandha, Divya taste,
Vision of the Lord in the dream,

Extraordinary, superhuman experiences,
Vision of the Lord in the human form,
Sometime in the form of a Brahmin,
Old man, leper, outcaste in rags,
Talking to the Lord,
Are the preliminary spiritual experiences.

Then comes cosmic consciousness or
Savikalpa Samadhi,
Which Arjuna experienced.
Eventually the aspirant enters
Into Nirvikalpa Samadhi,
Wherein there is neither seer nor seen,
Wherein one sees nothing, hears nothing,
He becomes one with the Eternal.

About This Book:

The word Yoga comes from the Sanskrit root "Yuj" which means "to join." Yoga is the science that teaches us the method of uniting the individual soul with the Supreme Soul, of merging the individual will in the Cosmic Will. Yoga is a perfect, practical system of self-culture. It is the discipline of the mind, senses and the physical body. It helps the student to attain perfect concentration of the mind, ethical perfection, moral excellence and spiritual calmness. Real Yoga is the attainment of the highest divine knowledge through conscious communion with God. By the practice of Yoga one can turn out efficient work within a short space of time and attain full success in every walk of life.

The present work, "Yoga for the West", is meant not only for the Westerners, but also for all true seekers in the path of Yoga. This book is bound to quench the spiritual thirst in thousands of souls all over the world. It will be observed from a glance through these pages that this book brings Yoga within the reach of all, dispels wrong notions of Yoga as a Mystery of the Recluse, and awakens every man and woman to the truth that Yoga is the way of life.

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